

It had at once given a whole-hearted *imprimatur* to the life of business enterprise, which most earlier moralists had regarded with suspicion, and had laid upon it the restraining hand of an inquisitorial discipline. At Geneva, where Calvinism was the creed of a small and homogeneous city, the second aspect had predominated; in the many-sided life of England, where there were numerous conflicting interests to balance it, and where it was long politically weak, the first. Then, in the late sixteenth and early seventeenth centuries, had come the wave of commercial and financial expansion—companies, colonies, ^capitalism in textiles, capitalism in mining, capitalism in finance—on the crest of which the English commercial classes, in Calvin's day still held in leading-strings by conservative statesmen, had climbed to a position of dignity and affluence.

Naturally, as the Puritan movement came to its own, these two elements flew apart. The collectivist, half-communistic aspect, which had never been acclimatized in England, quietly dropped out of notice, to crop up once more, and for the last time, to the disgust and terror of merchant and landowner, in the popular agitation under the Commonwealth. The individualism congenial to the world of business became the distinctive characteristic of a Puritanism which had arrived, and which, in becoming a political force, was at once

secularized
and committed to a career of compromise.
Its note was
not the attempt to establish on earth a "
Kingdom of
Christ," but an ideal of pei^anaLcharacter
and conduct,
to be realized by the punctual discharge
both of public
and private duties. Its theory had been
discipline ;
its practical result was liberty. ^

Given the social and political conditions of
England,
'the transformation was inevitable. The
incompati-
bility of Presbyterianism with the stratified
arrangement
of English society had been remarked by
Hooker/¹
If the City Fathers of Geneva had thrown off
by the
beginning of the seventeenth century the
religious